

Traditional Thai Community Conservation Focusing on Sustainable Participatory Process: A Case Study of Talaad Lang Community, Chumphon Province, Thailand

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Abstract We had investigated community conservation in actual practice and learnt that a sustainable and efficient approach to old community protection was a participatory conservation approach with cooperation from all stakeholders. This qualitative research aimed to express conservation principles for traditional communities and their implementation to the target community and to construct a guideline for sustainable community conservation in Thailand. We focused on a 'Talaad-Lang Community' group of buildings on Wanit Bamrung Road, Sawi District, Chumphon Province, and its surrounding area with around 100 years of history. In 2012-2014, we collected its historical, architectural, and socio-economic data from secondary sources, measurements, focus groups, exchange meetings, questionnaires, and interviews and followed up until 2020. The results of this study indicate how the community was able to implement its preservation practices that were both effective and sustainable. We arranged five main participatory processes: value identification, documentation, assessment, development, and implementation of sub-processes, such as arranging informational meeting, collecting data, setting up a coordinating group as well as creating a community image and tourism business. In conclusion, the participatory conservation approach was a significant and efficient method for old community conservation being to create

community awareness, to support locally driven conservation efforts, and to help sustain the heritage community.

Keywords Participatory Process, Community Conservation Principles, Traditional Community, Talaad Lang Community, Sawi District

1. Introduction

In the past decades, urban development, urbanization, and construction technology have progressed rapidly. Ever more road, highway, and freight systems were developed. Travelling by car between communities has gained popularity. Since travelling by car was more convenient and speedier than travelling by boat and train and new economic center and urban settlement were normally located near to roads and highways, some of these traditional communities deteriorated [1]. There was physical degradation-buildings were dilapidated and lack of improvement-as well as decay of cultural heritage-traditional ways of local life were mostly abandoned. These inevitably affected local people's quality of life. Later, in the past decades, traditional

residential communities still have been kept playing an important role in supporting current people's housing (housing stock), in turning into local shopping center, and in becoming a learning center for history, archaeology, architecture, and local ways of life among rapid urban changes throughout all regions of Thailand.

On the contrary, this community development might negatively impact the local people living in the traditional communities. Due to the increasing number of tourists and changes in socio-economic activities, eventually the old communities might lose their significant and unique identity. Furthermore, there still were many undeveloped traditional communities. Many were completely developed according to modern approaches, so they might lose their value and authenticity by various reasons such as natural deterioration [2], lack of awareness and understanding of their value, lack of knowledge and maintenance factors, lack of pioneer and host of operation, change of ownership and auction, lack of laws and regulations to protect traditional communities, and developments of various governmental projects. Therefore, it was necessary to holistically restore and rehabilitate the original residential communities, starting with education, survey, and inventory taking of the following—buildings, built environments, and other cultural heritages [3]. Moreover, we should be able to collect records of local history, architecture, and archeology for all stakeholders such as building owners, residents, local municipality, and other related authorities.

Due to problems that occurred from rehabilitation of traditional communities, whether renovation for current residents or for revitalizing the community for tourist attraction, it could cause some negative impacts to local community unless we realize and understand the community values well as well as the impacts of the renovation to all stakeholders. Community participation is essential to sustainable conservation approach that mainly depends on the socio-political context [4]. However, community-based initiatives cannot replace formal management of cultural landscape features, but they can be effective in more targeted situations [5] such as cultural fair or annual religious ceremony. This research project has been followed up for 10 years, since 2012. All operations and activities in the community, since 2012 to 2020 have been recorded and analyzed. From these records, it can be concluded that the community project was truly sustainable.

This research was a traditional community conservation focusing on the process of community participation. The target area was a group of buildings in “Talaad Lang Community” and its surrounding area on Wanit Bamrung Road, Sawi District, Chumphon Province. There are many reasons for selecting this area for our research: (1) Historical value: the target community was around 100 years old; (2) Physical condition: the overall conditions of the houses in the community were relatively fine, but they would quickly deteriorate in the near future if no

maintenance or renovation was performed; and (3) Cooperation from the community: local people were eager and ready to cooperate with us.

This research is qualitative research of a case study type focusing on traditional residential communities. The research objectives were the following: (1) to fully comprehend the conservation principles of traditional residential communities; (2) to investigate step-by-step the procedures of community participation of traditional residential communities; (3) to establish a functional network between researchers, local community, local municipality, and all related stakeholders; and (4) to formulate a guideline for a sustainable and effective participatory process for traditional residential communities. The research scope is limited to “Talaad Lang Community” on Wanit Bamrung Road, Sawi District, Chumphon Province.

This paper comprises five sections: section 1 is the introduction describing the background of our study; section 2 is a literature review related to traditional community conservation approaches; section 3 explains our research methodology, focusing on the target area's basic information and participatory process overview; section 4 reports the results and discusses them, and presents a guideline for future participatory community conversation; and section 5 concludes the paper.

2. Literature Review

For the readers to comprehend the traditional community conservation approach in Thai context that focused on sustainable participatory procedure, summaries of studies on the following issues are presented here: (1) evolution of traditional community conservation, (2) regulations related to protecting the original community, (3) community participation approach, and (4) community conservation and development plan.

2.1. Evolution of Traditional Community Conservation

Community conservation has been developed systematically for a long time in Thailand. However, it was not very long compared to those in other countries that particularly focused on their historical communities' conservation such as the United States, England and Japan. Development of conservation of traditional residential communities was divided into several main periods [2]. The starting point in urban conservation and historical community in Thailand occurred between 1978 -1981. The cabinet at that time had designated a land use policy of the inner Rattanakosin area¹ and an area along the Chao Phraya River on Thonburi side [1]. They became a conservation area for promoting Thai arts and cultural

¹ Rattanakosin area is a historic area in the Phra Nakhon District in Bangkok

identity, and the conservation effort has been maintained until now. Groups of experts and associated authorities have studied and developed the conservation of urban the historical and architectural communities, mostly in specific areas such as Phuket old town and province, Sam Chuk market, Supanburi province, Amphawa Canal community, Samut Songkram province, Chiang Khan community, Loei province, and Kudeejeen community, Thonburi district, and Bangkok. In 2010, a research project on standardized residential and community patterns was conducted to maintain the identity and value of the city of those communities [1]. The fruits of the study were basic, factual databases of heritage communities as well as obstacles which are very useful for maintaining the quality of traditional residential communities in various cities in Thailand. In addition, the latest projects, initiated in 2018, were consistent with the purpose of a master plan for conservation and development of old heritage cities and a national conservation plan for natural and art cultural environment. Their implementation period covers 20 years, from 2017–2036 [6].

2.2. Regulations Related to Protecting Original Communities

At present, legal declaration of architectural heritage and historical community can be done in the following four ways [2]: First, declaration of registered historic sites according to the Act on Ancient Monuments, Antiques, Objects of Art, and National Museum Act, 2504 B.E. (and other amendments); registration of historic sites needed to specify clearly the area that was declared to be historic including significant buildings and other kinds of structures; the declaration and any changes were controlled by the decision of the Academic Committee of the Fine Arts Department [7]; second, declaration as a conservation area in the urban land according to Town Planning Act 2518 B.E. (and other amendments); an area could be declared as a conservation area for promoting Thai arts and cultural identity [8]; third, declaration as an environmental protection area according to the Promotion and Conservation of National Environmental Quality Act, 2535 B.E.; this kind of legal venue could be a practical channel for local authorities to officially elevate their heritage areas to a conserved status when there were some emergency situations but would not wish to issue local laws to take care of their environment, including both natural and art cultural environments [9]; and last, declaration as a conservation area by the Building Control Act, 2522 B.E. (and other amendments); declared under this law, the appropriate development of the area would be under complete control of the local government organization such as Bangkok Ordinance [10].

There were various legal channels for protecting original communities, so it was unnecessary to draft a new specific law. Instead, we should focus on integration of development with existing laws [2]. Local authorities

could declare areas to be effectively protected legally, including their architectural heritages and historical communities. To do so, the issues to be considered would be the following: (1) declaration as a conserved district implemented by various existing laws; no need to draft a specific law to protect all aspects of the conservation; (2) provision of legal consultation to local people, mostly the owners of the property, so that they would know how local laws could protect their historical areas; and (3) setting economic incentives, managed by local authorities, to support the traditional community preservation and reduce the pressure to commercially develop the area.

2.3. Community Participation Approach

Community participation approach was considered a main component of this research that would help lead to a sustainable conservation of traditional residential communities. We reviewed three topics related to this approach in the literatures: meaning, level of participation, and community participation process as follows. First, Meaning: community participation means that people in the community express their wish to participate in cooperative activities for solving community problems or for improving to their lives and peaceful existence [11] [12]; the cooperation includes the opportunity for local people to participate in the initiative, decision making, policy implementation; they would hold a responsibility in various matters affecting the community itself [13] [14].

Second, level of participation: creation of participatory process provides opportunities for the community and all stakeholders to participate in various conservation projects [15] [16]. According to that paper, there are five levels of participation: (a) Information—this is the lowest level of community participation but the most important because it is the first step that allows proper perceptions of the issue by the local people and induces their interest to participate in various activities; dissemination of information can be through publications, announcements, various media, exhibitions, newsletters, and press conferences; (b) Consultation: this process allows people to query and discuss with a consultant or between themselves about the conservation issue; it can circulate relevant information among the stakeholders and generate comments for decision making of projects; various means for consultation include listening to opinions, poll, public forum, and thought expression via social network; (c) Involvement: this process allows people to express their comments on the operations or activities that they are going to undertake in order to make good decisions and inspire confidence in the community, to turn their ideas into steps of implementation; involvement is actualized in workshops, work groups, and follow-ups; (d) Collaboration: this process lets community representatives or local people continuously participate in the conservation effort by being partners in projects or with government authorities in every step of decision making and joint activities such as taking

the role of a member of the network committee for community conservation. Lastly, (e) Empowerment: this process gives the people a role at the highest level by allowing people to make their own decisions such on a referendum or on various public issues.

This last heading also includes community participation process. There were four main steps in community participation [16] [17]: (a) participation in recognizing problems and the causes of problems, (b) participation in finding solutions to the problems and operation planning [18], (c) participation in investment and implementation of the solutions, and (4) participation in monitoring and evaluation of the preservation effort.

The focus of community participation in this research was on three basic levels: providing information, consultation or listening to opinions, and engagement to apply various preservation methods to Talaad Lang Community.

2.4. Community Conservation and Development Plan

Preparation of conservation and development plan for traditional residential community should be a participatory process of all stakeholders to properly fulfill the plan. A conservation and development plan consists of short-term plans, middle-term plans, and long-term plans [19] [2]. In more details, these plans are as follows: (1) **Short-term plan** consisting of (a) creating awareness in the local community of the value of the area such as installing signs or symbols related to community background as well as awarding outstanding building conservation effort at a provincial or urban level and (b) creating community participation including all associated parties, such as establishing groups concerning traditional community conservation or local history to support heritage conservation on their own in addition to collaboration with other groups. Moreover, they could watch out for existing threats and act as representatives for the cooperation process between government authorities and local people; (2) **Middle-term plan** consisting of (a) area surveying to construct a comprehensive community database containing data on topics such as background, community development as well as physical and social-economic data; (b) community's cultural heritage listings as references for analysis and solving of community preservation issues that can be both tangible ones such as issues of buildings and built-environment and intangible ones such as issues of tradition, activities, and ways of life; and (c) Implementation of a sample of building conservation project according to academic principles; it can be a project under an urban or community development plan.

Lastly, (3) **long-term plan** consists of (a) an integrated plan connecting valuable building or built-environment and community's cultural heritage site, linked to the digital database of urban planning so that the municipality could promote the area's identity in particular; (b) controlling of architectural and environmental changes that could help

retain the local characteristics while setting a design guideline for new building constructions on aspects of design such as height, pattern, color tone, size, and material in order to keep the local surrounding and construction in harmony; (c) restoration of existing archaeological and historic sites, i.e., restoring their physical conditions, accessibility, symbolic signage, significant community landscape including keeping them clean; (d) providing motivation by giving local tax deduction such as property tax, maintenance tax for valuable building owners or landlords who take care of their own valuable historical buildings well; (e) providing external funds for historical and architectural building conservation by cooperating with organizations in private sector; (f) providing quality materials and craftsmen for valuable building and built-environment renovation; (g) promoting social activities in order to provide chances for local people to interact with each other which could be beneficial for their participation in community development; and (h) promoting economic activities in order to enable local residents to earn more money which could affect their quality of life and living in the community [2].

3. Research Methodology

3.1. Target Area: Talaad Lang Community, Sawi District, Chumpon Province

For this research, we focused on a group of buildings in 'Talaad² Lang Community' on Wanit Bamrung Road, Sawi District, Chumphon Province, and its surrounding area [20]. The area was located between the Sawi River and Sawi Railway Station. There were several old, traditional residences reflecting the way of local life on this area. The community had a long history dating back around 100 years ago at the arrival of Mr. Mutan Sae Hoon³, one of the first settlers [21]. His residences were located on Wanit Bamrung Road in this area. All buildings on this road were unique and valuable. All in all, there were 18 historical structures—7 single buildings, 10 wooden two-story row houses, and 1 half wooden and concrete two-story row houses—and 5 historical sites: 2 old wells, a demolished rice mill, an electric power plant, and a primary school. Most historical structures were still used as residences (figure 1 and figure 2). These structures and sites showed the socio-economic history and past architecture of the community and reflected the community's chronological development from its first settlement to the present. Because of the great values of these remaining historical structures and sites, it is important to conserve this community by developing a sustainable participatory conservation process for them [22].

2 'Talaad' means market in Thai language.

3 Mr. Mutan Sae Hoon was a wealthy Chinese man from Hainan Island - settling down around a Sawi riverbank.



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|--|--|
| (1) Mr. Mutan Sae Hoon's house and Sae Hoon Family's Chinese Shrine (1923) | (14) Ms. Ratchanee Hoontrakul's storage building (1976) |
| (2) A wooden two-story row house no.181 - 195 (1941) | (15) Mr. Suwaphong Hoontrakul's house (1947) |
| (3) A wooden two-story row house no.197 - 223 (1951) | (16) The former Saowapharama Cinema (1956) |
| (4) A wooden two-story row house no.225 - 231 (1952) | (17) Ms. Saowapha Hoontrakul's worker house (1956) |
| (5) A wooden two-story row house no.233 - 235 (1958) | (18) A half wooden and half concrete two-story row house no. 412/1 - 4 (1975) |
| (6) A wooden two-story row house no.237 - 239 and no. 243 - 245 (1962) | (19) The former site of Hoontrakul's Family's power plant (1950) and demolished in 1987 |
| (7) Ms. Prayad Boonyasit's house (1940) | (20) The Hoontrakul Family's well (1917) |
| (8) A wooden two-story row house no.172 - 174 (1925) | (21) The public well (1932) |
| (9) A wooden two-story row house no.176 - 178 (1927) | (22) The former site of Chaowanasuksa primary school (1960) and demolished in 1997 |
| (10) A wooden two-story row house no.178/1 - 204 (1937-1954) | (23) The former site of Hoontrakul Family's rice mill and sawmill (1922) and demolished in 2001(1937-1954) |
| (11) Mrs.Pailin Hoontrakul's storage building (1964) | |
| (12) A wooden two-store row house no. 210/1 - 212, and 224 (1957) | |
| (13) A wooden two-story house no. 224 (1952) | |
- Remark: () means the year which buildings were built

Figure 1. A Map of Heritage Buildings and Sites on Wanit Bamrung Road



(1) Building no.1: Mr. Mutan Sae Hoon's house and Sae Hoon Family's Chinese Shrine, built in 1923



(2) Building no.2: a wooden two-story row house, built in 1941



(3) Building no.7: Mrs. Prayad Boonyasit's house, built in 1940



(4) Building no.15: Mr. Suraphong Hoontrakul's house along the Sawi river, built in 1947

Figure 2. Some of the heritage buildings on Wanit Bamrung Road

3.2. Participatory Process Overview

The research period was full 2 years, starting from the beginning of June 2012. For an overview, there were 3 main parts to the participatory process in this research, (1) pre-study (2) during the study and (3) post-study [23].

3.2.1. Pre-study Period

At first, the research team, in particular Mr. Parinya Chukaew, the lead researcher, had a chance to visit the traditional community on Wanit Bamrung Road in March 2010 and got some information about the background of the community and the important past events in the community from a community leader, Ms. Juangjan Bangwirunrak⁴. All operation and timeline before the studying period could be shown in table 1 and figure 3 as follow.

Table 1. All operations and timeline before the studying period

No.	Timeline	Operation
1	March, 2010	Mr. Parinya Chukaew got a chance to visit a traditional community on Wanit Bamrung Road and got some information about the community background and events from a leader.
2	Dec., 2010	The researcher and Ms. Umawalee Bangwirunrak prepared for her nomination for Architecture Award 2011 from the Association of Siamese Architects (ASA) under Royal Patronage.
3	January, 2011	For the initial public relations, 1,000 information posters in A3 size were printed which were supported by Naphoe Sub-District Municipality, Le Bateau Voyage Company ⁵ and S.T. Coffee Chumphon, a coffee manufacturer of Chumphon Coffee.

4 Ms. Juangjan Bangwirunrak is one descendant of Mr. Mutan Sae Hoon who was a community pioneer.

5 Le Bateau Voyage company was a travel agent managed by Ms. Umawalee Bangwirunrak.

Table 1. Continued

No.	Timeline	Operation
4	April, 2011	First informational meeting at Naphoe Sub-District Municipality (April 1 st , 2011)
		Content of the conference: <ul style="list-style-type: none"> • Old community conservation procedures • Consultation to local administration • Local participants' supportive trend
		Participants: <ul style="list-style-type: none"> • Municipal officers • Community representatives, • Participants and interested people
		The group of buildings on Wanit Bamrung Road and its surrounding area received an Architecture Award 2011 from ASA ⁶ for commercial building type. Ms. Umawalee Bangwirunrak, received an award from Her Royal Highness Princess Maha Chakri Sirindhorn afterwards.
5	May, 2011	Sawi district representatives joined in a Langsuan district municipality's workshop for community conservation, learning to manage procedures of community conservation and creating networking groups between local politicians, historical interest groups and academic people keen on conservation.
6	June, 2010	The researchers submitted a proposal to the research funds of King Mongkut's Institute of Technology Ladkrabang, and it was approved in June 2012 with a 2-year period of study.



(1) An interview with Ms. Juangjan and Ms.Umawalee, Mr. Hoon's descendants



(2) The meeting at Naphoe Sub-District Municipality



(3) Commemorative certificate & royal plaque and received from Her Royal Highness Princess Maha Chakri Sirindhorn



(4) All staffs of Sawi representatives joined in Langsuan workshop.

Figure 3. The atmosphere of the field visit of the community participation process in the pre-study period and an Architecture Award 2011 from ASA for commercial building type

6 ASA: the Association Siamese Architectures under Royal Patronage

3.2.2. During the study

Throughout the two years of the research period, the research team visited the study area, Talaad Lang community, for at least 6 times. Activities, meetings, and consultation for this period are summarized in Table 2 and figure 4 as follow.

Table 2. All operations and timeline of six procedures during the study

1st Procedure: June 1 st - 5 th , 2012 (1 st month)	Building data collection and conservation information	
	(1)	Physical survey and Eco-sociology data collection
	(2)	The first comprehensive conference at a meeting room in Naphoe Sub-District Municipality
		Content of the conference: <ul style="list-style-type: none"> • Research background • Old community conservation and development situation • Project's details and methodology
		Participants: <ul style="list-style-type: none"> • Naphoe Sub-District Municipality administrators and officers • Sawi district council of Cultural Affairs • Sawi Wittaya school's teachers, and • Representatives of local people from Talaad Lang community
Conclusion from the conference: <ul style="list-style-type: none"> • To let local delegates, get familiar with the operating procedure • To make them realize the values of their own existing cultures, • To get them ready to participate in Talaad Lang community conservation 		
2nd Procedure: Oct. 28 th – Nov. 1 st , 2012 (6 th month)	Value awareness and self-planning	
	(1)	Recording of architectural inventory of buildings for modelling and video footage shooting of the local architecture and ways of life for public relations
	(2)	The second comprehensive conference at a meeting room in Naphoe Sub-District Municipality
		Content of the conference: <ul style="list-style-type: none"> • An inception report, the 2nd phase planning (6th-11th month) • The workshop conference about SWOT analysis • Presentation of the first cultural fair at Naphoe Sub-District
		The results: <ul style="list-style-type: none"> • To let local participants, choose and plan their activities • To let them recognize and realize the values of their own community
(3)	100 books promoting Talaad Lang community were published as a public relation work.	
(4)	The Municipality nominated a special board to conserve and develop buildings on Wanit Bumrung Road as heritage.	
3rd Procedure: Jan.4 th - 6 th , 2013 (8 th month)	Meeting regarding the first cultural fair	
	(1)	More recording of building inventory (2-story timber house)
	(2)	The third comprehensive conference which was held at the front of Mr. Mutan's residence in Talaad Lang community
		The meeting theme: <ul style="list-style-type: none"> • The first cultural fair held on Songkran's day in April 2012 • The future of Talaad Lang community and the buildings on Wanit Bumrung road
		The outcomes of the meeting: <ul style="list-style-type: none"> • All local people participated in each procedure's step, shared their opinions, and made decision to conserve the community with local municipality, private sectors, and academic experts.
(3)	Their basic cooperation: <ul style="list-style-type: none"> • Local people helped each other to clean the local roads and the areas in front of their houses and neighborhood • Some renovated their deteriorated houses. • 'Talaad Lang community conservation group' was set up to take general care of the community and to put the conservation plan into action 	
4th Procedure: April 5 th - 11 th , 2013 (11 th month)	The first cultural fair	
	(1)	Recording of another building inventory (old Saowapa theater)
	(2)	Conducting supportive activities such as art teaching to children
	(3)	A focus group meeting was held at the front of Mr.Mutan's residence in the community
		The meeting content: <ul style="list-style-type: none"> • Arranging the 1st cultural fair - Songkran's festival 2013 • People's opinions about the annual cultural festival, community conservation, and development plan
	The outcomes of the meeting: <ul style="list-style-type: none"> • Setting up a local learning center • Supporting stakeholders' participation in each procedure's step • renovating row houses' declined awning • creating a conservation network 	

Table 2. Continued

5th Procedure: Jan.31 st - Feb.2 nd , 2014 (20th month)	Cultural fair preparation	
	(1)	A group meeting at the front of Mr.Mutan’s residence in Talaad Lang community Meeting content: <ul style="list-style-type: none"> • Design decision of the community sign, ‘100 years Talaad Lang’ • Two cultural fair preparations held in Talaad Lang community • The 2nd cultural fair was held in April 2014 • The cultural mega fair: ‘Rak baan Rao’held in July 2014 The outcomes of the meeting: <ul style="list-style-type: none"> • The community-signed conclusion • Cultural fair patterns
	(2)	Exchange of opinions between participants was still necessary for the arrangement of future activities.
6th Procedure: April 4 th - 7 th , 2014 (23rd month)	The second cultural fair	
	(1)	The focus was on the art and cultural supporting activities: <ul style="list-style-type: none"> • The community sign ‘100 years Talaad Lang’ opening ceremony • Art teaching to children • The opening of walking street and • Food offering to Buddhist monks
(2)	The outcomes of operation: <ul style="list-style-type: none"> • a good public relation from construction of the community sign ‘100 years Talaad Lang’ to creation of community identity and values • Making the local people and their next generation aware of and appreciate the cultural values of their own community more pronouncedly • Creating a good conscience, increasing the awareness in the current and the next generation of local people of their cultural value. 	



(1) Working researcher team at Mr. Mutan’s house, June 2nd-4th, 2012



(2) A conference at Naphoe Municipality, June 5th, 2012.



(3) Surveying Saowapa Rama theater, June 5th, 2012



(4) Focus group at the front of Mr. Mutan’s house, Jan.5th, 2013



(5) All participants, on Wanit Bumrung road, Jan.5th 2013



(6) Art teaching at the front of Mr. Mutan’s house, April 6th-8th 2013



(7) Meeting at the front of Mr. Mutan’s house, Feb. 1st, 2014



(8) Community sign: ‘100 years Talaad Lang’, April 5th, 2014



(9) Art teaching at the front of Mr. Mutan’s house, April 6th -8th, 2014

Figure 4. Some atmospheres of the field visit of the community participation process of six procedures during the study



(1) Cultural mega fair 'Rak baan Rao' (July, 2014)



(2) Weekend market (July - Dec. 2014)



(3) Vegetarian Festival (September 2014 - 2019)



(4) Annual religious ceremony (2014-2019)



(5) Home stay business (2015-present)



(6) Community development: nearby reservoir and community park (Monkey Cheeks project / Kaem Ling), Dec. 25th, 2020 [25].

Credits: images by Ms. Umawalee Bangwirunrak

Note: 'Rak baan Rao' means 'love our home' in Thai language.

Figure 5. Some atmospheres of the field visit of the community participation process of six procedures during the study

3.2.3. Post Study

After the research project ended, there continued some activities and projects resulting from stakeholders' cooperation, for example, the cultural mega fair 'Rak baan Rao' in July 2014. Afterwards, there were also many subsequent traditional activities, for instances, weekend market, vegetarian festival, and annual religious ceremony. In addition to traditional ones, there still are economic and community development projects such as private homestay business to sustain the viability of the community and nearby project of reservoir and community park. These are shown in figure 5 [24].

4. Results and Discussion

Fortunately, the community and its participants were involved in every step of the conservation plan, from identification, documentation, assessment, development, to implementation. The results from the participatory process related to conservation plan and levels of participation are shown in table 3 as follows.

For the overall participatory process in community conservation, we started with (1) collecting primary data: historical data and initial value assessment were collected from interviews and secondary sources. Then, we had the first (2) information meeting: the meeting occurred in the pre-study period to let the local community recognize the

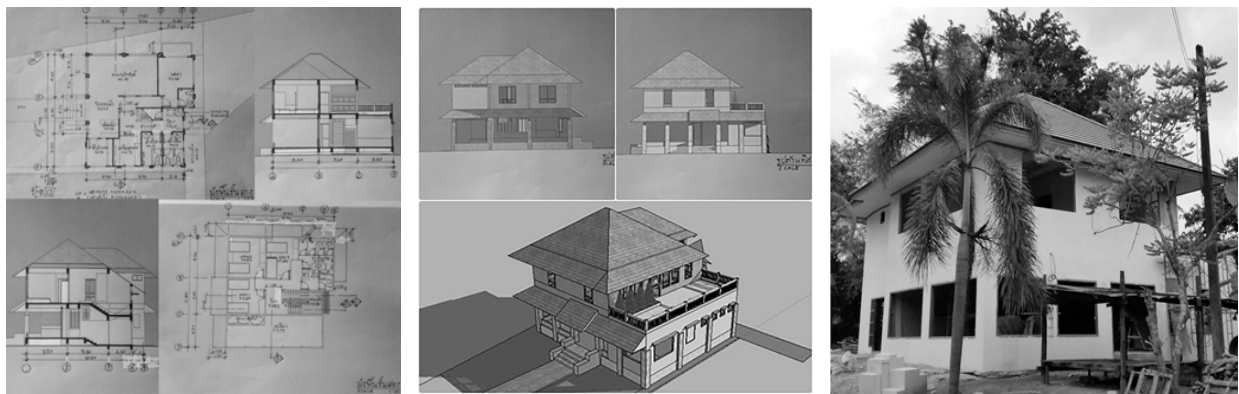
conservation procedures. Fortunately, (3) getting award: the group of buildings on Wanit Bamrung Road and its surrounding area received an Architecture Award 2011 from the ASA for commercial building type in April 2011. We went on (4) collecting in-depth data: the data were historical and present data collected from secondary sources, interviews, focus groups and exchange meetings as well as architectural data of the buildings drawn up from surveys and measurement including socio-economic data from questionnaires and interviews.

Next, (5) providing informational documentation: the community's historical and architectural data for public relations were prepared in the forms of posters, images, architectural drawings, video clips, and paper documents. Afterwards, for assessment, we did (6) comprehensive conferences: the conferences were held almost in every step of the study—two official conferences and three focus group meetings. Next, (7) setting up a learning center: a local learning center was set up as a place for people to find the historical and architectural information of the community. (8) Setting up a coordinating group: it was necessary to set up a 'Talaad Lang community conservation group' as a coordinator for local people, local government and academic experts. The next step was (9) house renovations: some homeowners renovated their declined houses that also conserved their old architectural characteristics. (10) Community image creation: a community sign- '100 years Talaad Lang'—was constructed to display community identity and value. In

addition, (11) conservation networks: they were created between the research team, scholars, Naphoe Sub-District Municipality, local people, Sawi district council of Cultural Affairs and Mr. Mutan Sae Hoon's descendants. And the last step of the implementation, (12) driving the central policy: Naphoe Sub-District Municipality set a 3-year conservation plan (2013-2015) for the community and nominated a special board that would conserve and develop buildings on Wanit Bumrung Road (Talaad Lang community) as Architectural heritage. Then, (13) continuous participation: people in Talaad Lang community participated in planning continuous activities so that they could consult scholars and exchanged opinions among themselves about their own community conservation and development. Finally, (14) tourism

business: regarding tourism location in the community, a tourism development could stimulate community's eco-sociologic system; homestay was designed and constructed by Ms. Juangjan Bangwirunrak, one of Mr. Mutan Sae Hoon's descendants (See figure 6).

Regarding post-study outcomes, the created networks should follow the designated action plan strictly, developing the community, solving problems, and discussing among themselves constantly. In addition, they should demand some community preservation supports from the local government. It was necessary for the cultural heritage conservation effort to provide sufficient resources in knowledge, personnel, guidelines, planning, and operational budgets. All were integrated essential components that could save that cultural heritage.



(1)



(2)

Figure 6. (1) Sketched drawings and real construction site (Feb. 2015) of 'Baan Psy Thong', a homestay in Talaad Land community. (2) Completion of the homestay building (April 2016) that could support tourism in the community. (Building images by Ms. Umawalee Bangwirulruk, 2019)

Table 3. Overall results of the participatory process in terms of conservation plan and levels of participation

No.	Participatory process	Conservation plan (Length of time)												Level of participation		
		Short		Middle			Long							1	2	3
		Creating awareness	Creating participation	Area surveying	Heritage listings	Implementation	Integrated plan	Controlling changes	Restoration	Motivation	External funds	Materials & crafts	Social activities	Economic activities	Providing Information	Consultation
1.	Value Identification: Informational meeting	•	•											•		
2.	Getting awards	•							•					•		
3.	Documentation: Collecting primary data	•												•		
4.	Collecting in-depth data			•										•	•	
5.	Providing informational documentation				•					•				•	•	
6.	Assessment: Comprehensive conference						•	•						•	•	
7.	Setting up learning center					•									•	•
8.	Setting up coordinating group						•								•	•
9.	Development: House renovation							•								•
10.	Community image creation						•			•	•	•			•	•
11.	Conservation networks															•
12.	Implementation: Driving the policy						•									•
13.	Continuous participation															•
14.	Tourism business												•			

For the results, all steps of the participatory process were accomplished satisfactorily during the 2-year studying period in a similar way to other conservation research. However, we have kept on following the community activities after the study for approximately 5 years till 2019. Some activities continued [24]. For instances, (1) building renovation: there were 4-5 housing units renovated although some of them were changed differently from the others; for example, raising the ground floor level higher to deal with flooding reason. Anyway, several dilapidated units were rehabilitated. (2) Social activities: there were some continuing annual community's social activities; for example, religious ceremony in April and vegetarian Festival in October. Lastly, (3) tourism business: 'Baan Psy Thong'⁷, home stay business still continued and was ongoing though it was still a small-scale business mostly used by owners' friends and relatives (See figure 3).

From our point of view, there were mainly three reasons that this study was successful. First, being possessed by the same kinship, most of the buildings in Talaad-Lang community were occupied by descendants of Mr. Mutan Sae Hoon's who had settled down in this area first. Most houses were well conserved while some were sold to outsiders who had previously rented them. Some have still rented them until today. Consequently, there were no demolition of the original structure for constructing new buildings besides renovation, consolidation and floor raising for present utilization (flooding protection). Second, good cooperation from local people was a necessary condition for the goal; just one enthusiastic person or group would be more important than many who were not as enthusiastic. This study was supported greatly by Ms. Umawalee Bangwirulrak, one of Mr. Mutan Sae Hoon's descendants. She has provided us with useful information and co-ordinated our efforts with all other parties. Moreover, she kept in close contact with the networks even after the project was complete. Finally, the local central authority and all stakeholders were especially helpful to this project. They were Naphoe Sub-District Municipality, local people, Sawi district council of Cultural Affairs and Mr. Mutan Sae Hoon's descendants. Examples of their efforts are the following: production of the community sign, '100 years Talaad Lang', arrangements of several cultural fairs and on-site interviews by people of new generations including groups of secondary students for Sawiwittaya school, Sawi District High School.

Although the implementations in this study would sustain the participatory community conservation efforts such as community image creation, setting up coordinating entities and continuous activities including tourism business, cooperation from local organizations was still not 100% full because their full cooperation still depended on the political opinions of the central local authority of each period.

⁷ 'Baan Psy Thong' means golden-sand house belonged to Umawalee Bangwirulrak

5. Conclusions

A sustainable participatory process for community conservation needs to let local community and all stakeholders involve in every step of the conservation plan. This guideline involved fourteen participatory processes under five main participatory processes. These processes were as follows: Value identification: (1) informational meeting and (2) getting awards; Documentation: (3) collecting primary data, (4) collecting in-depth data, and (5) providing informational documentation; Assessment: (6) comprehensive conference, (7) setting up a learning center, and (8) setting up a coordinating group; Development: (9) renovating houses, (10) creating community image, and (11) creating conservation networks; and Implementation: (12) driving the policy, (13) continuous participation, and (14) creating tourism business.

Conservation networks included networks of the research team, scholars, local government, council of Cultural Affairs, local people, and all participants necessary for a successful conservation attempt. 'Talaad Lang community conservation group' was set up to be the coordinator of the operations.

In addition, in the case of no governmental supporting budget, the local people cooperated to self-serve their community as well as to ask for supports from the local government that was proven helpful. There was basic co-operation among local people even without any governmental supporting budget. The extent of the co-operation was such as house and area cleaning, renovation, making demand for community preservation supporting policy from the local government.

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